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The truck is the focus of the desire for self-improvement, for fighting the Ladino monopoly of the road, for the antagonisms and factional strife and conflict within the community. When they bought the truck, the Indians hired a Ladino in the neighboring town as chauffeur. One of the conditions of his employment was that he would teach his Indian assistant to drive. The Ladino tried to avoid doing this since he knew it would be the end of his job. But the Indian assistant learned by observation and is now operating the truck with an Indian assistant.

Accounts of the cost and profit of the truck operation indicated a running loss. A new tarpaulin cost 1,200 pesos; there were repairs and bribes to the highway patrol. But the truck was kept in operation because the major shareholders were impressed with the power it gave them. "They [their enemies, the members of the other co-operative owned by the Ladino along with twenty members of the community] are afraid of us because of the truck," one said, and added that it was better than having a *swayohel*, the animal spirit that gives power to the curers. At the time of my last visit in 1967 the truck was making a profit. The owners were thinking of selling it and replacing it with a five-ton model.

Structural realignment has been most marked in the organization of the truck-owning cooperatives. Membership cuts across the dual division for both of the truck-owning cooperatives. The cooperative is the most important factor in local political elections (Chapter 9). The truck has become both the symbol of power and the basis for the contest for power between the factions within the community.

Contraband liquor. The number of distillers has grown in the last ten years from five to forty. The distillation process was learned by Indians from Ladinos in neighboring towns fifteen years ago. There has been no local innovation in the basic process, but a new item, used in distillation, has been introduced into pottery production, a funnel decorated in the traditional manner of the water jars and other vessels. The capital investment in the equipment for operating the still is put up by individuals or partnerships of relatives. The still is rented to people who have charge of the celebration for a saint's day, or who are involved in courtship.

Private enterprise is the favored form of organization of the distillers be-

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293
472 cause of the limited capital involved and the fear of discovery with the expansion of the enterprise. A loose syndicate of distillers provides an insurance protection by raising fines for members who are apprehended by federal agents. Security measures are taken to avoid discovery, and the presence of a federal agent is announced in Tzeltal on the loudspeaker system of one of the bars. One federal agent is on the payroll of the four operating bar owners, who give him 5 pesos a week to avoid legal action on the sale of contraband liquor. Individual distillers pay the tariff of 10 pesos or two liters of liquor a year to the civil officials and to the ejido commission, a tariff justified by the fact that they use wood from communally owned land to cook the sugar. The syndicate is a community-wide organization, mobilized in emergencies only.

The New Social Resources

177 In the course of operating the new enterprises, knowledge of and experi-
178 ence with supralocal institutions and agents are developing social re-
43 sources in (1) entrepreneurship, (2) management of capital and credit,
44 (3) knowledge of markets, and (4) dealing with government agencies. In
621 entering into these new economic activities, the Indians have not lost a
156 sense of belonging to the local community. Self-identification as poor, indigenous farmers is both a screen of protection and a means of ensuring continuity with local control systems.

472 *Entrepreneurship.* Local entrepreneurs explain their motivation in
621 a rhetoric which emphasizes their interest in community welfare. This val-
156 idates entering into nontraditional activities, but retaining their position in local society inhibits the expansions of their activities. The case of Santos,
159 the promoter of the trucking cooperative is instructive. Santos had picked
472 up some accounting techniques while he served in the army in Mi-
621 choacán. He returned to the village because his father walked from Chia-
45 pas to Michoacán to tell him he should come back and get married. When he returned, he kept careful account of his costs and returns from the milpa. He realized soon that it wasn't "worth his work" (the Indian has not as yet learned the idiom or the value system which goes into the

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phrase "worth my time"). He therefore persuaded a Ladino of Teopisca to lend him 5,000 pesos. He went down to hot country and bought corn when it was scarce in the village, brought it up the hill, sold a little to pay for his needs, but held the rest until the price went up in the next three months. In a two year period of buying and selling with his 5,000 peso investment, he grossed 400,000 pesos. Afterwards he began to hire men to work in his milpa. At a meeting of the cooperative association in 1966, Santos defended his investments of the association's funds by showing his carefully kept accounts. He held up his pencil saying proudly, "This is my machete! This is my hoe!" The phrasing is an imitation of Ladino rhetoric of the provinces.

Santos served as treasurer of the ejido commission and of the town. In 1965 he was made a *nič'nal martoma*, or junior religious official in charge of caring for the saints. His appointment was an attempt made by the former president, a member of the Ladino-owned trucking concern, to cut down Santo's operations in passenger traffic on Sunday by keeping him occupied in religious activities. While in office, Santos began an enquiry into the use of the funds collected in donations to the saints. The priest had gained control over these funds, and had not subjected the collection to the public review and accounting procedures by which funds had been handled by the civil administration. Santos demanded an explanation by the priest, who refused to make a statement. The issue was raised in a general assembly of the men of the community which occurs sporadically on Sundays. Meanwhile Santos was taking advantage of the money associated with each of the major saints. In the cargo system for the care of saints, a fund of money is passed over in the installation ceremony from the outgoing mayordomos to the incoming mayordomo. This fund has always been passed over to the incoming officials with an increment of about 10 pesos. Santos requested the use of these funds to "make them grow," and he thus gained uncontested access to low interest funds which he used in his brokerage activities. In addition to the interest, he gave a gift of clothing to the saint to maintain good credit relations.

Santos' administration of funds in his public capacity as town treasurer, storekeeper, and treasurer of both the ejido commission and the truck cooperative won him a reputation of honesty and reliability. His knowl-

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159 edge not only of how to manage money, but also of how to *manejarlo*, or
472 drive it, and to "make it grow" indicated an insight into capital operations
621 which made him a leader in local enterprises. In his post as shopkeeper, he
45 invested the store's capital in corn bought at harvest.

159 Santos' career as an entrepreneur was ended when a bullet was fired
472 into his back in 1966. He had relaxed his observation of the rules which permit survival for those who challenge traditional ways: no drinking, no trips to the mountain alone, and no boasting of gains. As yet, he has had no parallel in the community, but the truck drivers are becoming aware of the possibilites for profit in trade and commercial deals.

426 *Capital and credit.* The Indians' knowledge of capital and credit
609 operations has been acquired in the role of debtor, not creditor. In the leg-
538 ends concerning money the creditor is an outsider, a *pukuh* or devil, usually a Ladino. I had accepted a story about a Don Klabil, owner of a mountain in the town adjacent to the neighboring Ladino town Teopisca, as being of ancient origin. It fit with the many stories collected in Mesoamerica of owners of the hills who give out money on request to those who come knocking at the entrances to their caves. After their death, the recipients spend their spirit life in the mountain, working off the debt. Don Klabil was said to be responsible for the wealth of one of the outstandingly wealthy men in town who had gone to his hill and asked for cattle and money. Once while riding in a bus from Tzo?ontahal to Las Casas, I was engaged in conversation with a woman of Teopisca, who was dressed in widow's weeds. I commented on the story of Don Klabil as we passed the hill, and she said, "Oh, yes. That was Don David, my husband. He used to lend money to the Indians." When he died, the Indians say he went to live in the cave from which he got money when he was alive.

The Indians feel at a disadvantage to Ladinos when they enter into capital and credit operations. They tell a story of how, many years ago, when all the Indians of Tzo?ontahal were rich, the mayordomos got drunk on *Paswamal*, the day of gathering flowers and greens to decorate the church. When the true day of the fiesta came, they looked about them and realized that the church was undecorated, so they strewed green peso notes on the floor of the church. The Ladinos from Teopisca came for the fiesta as

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When this fails, they turn to the professional help of lawyers rather than to the old caciques with whom they had formerly maintained patron-client relations. The traditional structural alignment of upper and lower barrios is retained as the basis for organizing the growing cattle herds, but the cooperative provides flexibility and power for developing new enterprises.

The minimal changes in the material environment and the technology of the peasantry are countered by the development of social resources which should facilitate Indian integration in the wider society. In operating the new enterprises independently of Ladino control, they are developing entrepreneurial skills and an awareness of the relationship between capital and profit. The restriction of their operations to nonproductive use of capital for profit, such as buying crops at harvest and reselling as the price rises, reveals the limited dynamics of intracommunal development. The town will look to the regional and national networks for fundamental changes in its economy.

The fear of exciting envy acts as a brake on productive activity and the enjoyment of improved consumption resulting from wealth. Santos' death is a symbolic warning to others who would follow in his footsteps. An earlier case occurred when the ejido land grants were made in the 30s:

The brothers Ča?iletik became "very rich" as a result of careful operation of their ejido and privately owned land. They owned ten pair of oxen and about fifty horses. When they brought in their crops on horseback, it looked like a line of ants. They built a good house in Alkob', and a good threshing shelter. The people of the town began to talk about getting them off the land. The ejido commissioner took their land away and turned it over to others in the town. Until this day, the brothers Ča?iletik are without land. Now they do no more than work like other men. They live poorly. All their cattle and horses are sold.

The organization of the cooperatives is one means of diverting envy directed against individuals and permitting some increase in productive efforts, but the society still lacks the means of validating higher consumption standards. The richest man in town eats better than his neighbors,

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and adaptive responses. With the expansion of cattle raising, Indians have organized associations adjusted to the traditional dual division. The association for each side of the dual division mobilizes labor for maintaining the watering holes. The failure to organize communal corrals means that inefficient herding techniques, damage to the milpa, and frequent loss or theft of cattle persist. The association reacts to the last problem by hiring killers to get rid of those suspected of theft, but this adaptive response is limited to dealing with particular incidents and has not solved the problem.

The manufacturers of contraband liquor have succeeded in organizing a syndicate strong enough to maintain a monopoly price for both the internal and external markets and to provide security for themselves against federal agents. The syndicate mobilizes for specific actions, such as raising the bail bond for imprisoned members or punishing informers. As a community-wide organization ignoring the dual division and age-ranked seniority, it represents an adaptation in response to extra-community pressures.

The cooperatives that have been organized to manage the local store and the trucks provide permanent managerial operations that are an adaptition to growing interaction in extra-community economic activities. Cooperative owners are able to raise the capital to maintain and expand these operations. It is within these structures that entrepreneurial skills are being developed. The organizers gain the advantage not only of socializing the risk of loss but also of making a profit in a community where belief in witchcraft, fostered by envy, is rampant.

Activities in the new economic enterprises are not supported by any supernatural belief. In order to gain acceptance for the new enterprises, the entrepreneur Santos, who had organized the trucking cooperative, recognized the need for an ideology. His rhetoric drew upon the sense of deprivation Indians feel in their relations with Ladinos. He justified his own ends as an attempt to gain for all the community the profits that only Ladinos had been able to gain through trucking and crops resales in the regional markets. The ideology he had begun to formulate stressed economic and political independence from both the Ladino entrepreneurs of neighboring towns and government agents who tried to promote welfare

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programs in the interest of "civilizing" the Indians. This formulation involved a basic contradiction between the goal of moving into regional and national networks and that of keeping the old autonomy and independence of the corporate community. He never had to face that contradiction. Unable to gain adherents other than the small group of profit-sharers in the cooperative he organized, he was killed by opponents within the community.

The Family and Household

The core of the traditional culture lay in the local power hierarchies patterned on the familial model of age-ordered paternal authority institutionalized in the me?iltatil. The me?iltatil of the household have provided a flexible institution for adjusting conflict within the kin group. Their role in directing ritual performances preserves a sense of continuity in life cycle changes.

The institutionalized authority of the elders has not been upset by the trend toward residence based on nuclear families, which is an adjustment to the pressure of limited space in the town center. Kinship ties are continually reinforced by rituals that draw together the me?iltalil as sponsors of ceremonies marking baptism, marriage, and death. This group of sponsoring relatives has absorbed the institution of compadrazgo, adding compadres to the network of affinally-and bilaterally-related kin. The procedures for adjusting conflict among members of the household and extended family networks reinforce the authority of the elders. When adjustive processes in the house and court "arrangements" and in curing ceremonies fail, the only recourse is for one of the disputants to leave the community or commit homicide.

Ceremonies within the household provide a model for the rules of the game that apply to adjustive behavior in the community. The household officials introduce new officials into their role, teaching them the prayers and directing the proceedings. Their authority depends upon age and prestige acquired in office. The me?iltatil, as the elders of the family, are the direct link with the ancestors. They and the nakawane provide the strongest force for preserving the ways of the ancestors.